

## Miscellaneous Editorial Paragraphs

The life of blessedness, says Dr. Robertson, the life of love, the life of sacrifice, the life of God are identical. All love is sacrifice—the giving of life and self for others. God's life is sacrifice, for the Father loves the Son as the Son loves the sheep, for whom he gave his life.

A saloon in New York is in trouble because it was found to be too close to a church, which has invoked the limit law. If the churches of this country would do their duty, all the saloons would find themselves in trouble. They are all too close to our churches and too close to our homes. The limit of the law should be ten miles instead of 400 feet from churches, and twenty miles from the home.

M. Petrie is impressed by the antiquity of man upon the earth and the early dawn of civilization. He finds that 9,000 years ago men were making a record proving a degree of civilized effort. In view of the anarchists, lynchers and some others, he might well add that at the end of the 9,000 years man is not altogether civilized yet.

There is a plant in Jamaica called the life plant, because it is almost impossible to kill it, or any portion of it. When a leaf is cut off and hung up by a thread, it sends out small white roots, gathers moisture from the air and begins to grow new leaves. Thus nature furnishes a symbol of the "New Life," that life of God in the soul, which nothing can destroy, but which lives in spite of all persecution, and multiplies itself indefinitely.

A man forty-nine years old writes to a newspaper saying that life was a total failure, and that having nothing further to live for he contemplates suicide. Among other things less wise the paper asks the pertinent question, that if there is nothing worth living for, how can he make out that there is anything worth dying for? There are many, many thousands who haven't the slightest idea how rich with thrilling interest life becomes when once God has entered into it. Then there is something worth living for, and worth dying for, too.

A German scientist has built a house of glass in Japan, intended to exclude the microbes or germs of disease. All the air admitted to the house is sterilized, that is to say the microbes of disease are taken out by a simple device, and such microbes as happen to find their way in on the clothes of visitors quickly die in the beautiful sunlight which floods the house. This unique house is a beautiful symbol of what the world will be when its moral and spiritual atmosphere shall be purified from the germs of disease and death, and the life giving light from the Sun of Righteousness shall gladden and vivify the happy nations.

A few days ago the richest beggar in New York city was caught in the toils and sent to Blackwell's Island, where he will serve a ten day's sentence. His name is Billy Mallon. He owns houses and lots, and has money in the bank. Still he haunts the streets of the Tenderloin almost all night, whining in a pitiful voice, and receiving large sums of money from people who are sorry for the miserable shrunken figure. Then, when daylight comes, he hobbles off to his

home to count and gloat over his wealth. Sometime ago Billy Mallon feigned sickness and was sent to Bellevue Hospital. He found the business of begging during the summer months rather dull, and so he went to the hospital, where he could get three meals a day without costing him anything. What miserable creatures the love of money makes of people. Covetousness, the love of money, freezes out of the human heart every feeling of humanity, and with thousands of dollars, reduces one to the condition of a beggar. Billy Mallon is not the only "rich beggar" in New York City. There are dozens of them, worth millions, more miserable than the proverbial tramp. What poor returns huge fortunes bring to their possessors!

The sermon at the opening of the Convention of representatives of the Episcopal church at San Francisco, California, this fall, by one of the ablest ministers of that church, was eminently apt and admirable as a plea for greater attention to the missionary needs of the western field. Following is a paragraph from the sermon the thought of which is hardly such as one would naturally expect from a representative Bishop of the Episcopal church. He said: "What folly it is for us to be wasting our time with our frivolous controversies over copes and mitres, candlesticks and incense, postures and attitudes, and other unmeaning puerilities! What a veritable tithing is this of mint, anise and cummin, while we are omitting the weightier matters of judgment, mercy and faith for these countless numbers of our brethren to whom we were commissioned to carry the gospel of Christ in its simplicity and power, and which to them is as yet an unheard story."

An ex-alderman, bearing the very appropriate name of Brick, was charged with having been drunk at a primary, and was brought before a Boston Judge named Dewey who was to determine whether, according to law, the man was drunk, and if so impose the required fine. The learned Judge asserted that the best authority he could find was the "Century Dictionary," which defined drunkenness as follows: "being overcome, stupefied or frenzied with alcoholic liquor." In the opinion of the Judge the ex-alderman was not quite so bad as that, and the prisoner was discharged. If the Century Dictionary is to be accepted as authority whether or not a man is drunk, then the lovers of the liquid fire have very large liberty indeed. The wife of the ex-alderman declared that her husband was drunk, but the Judge decided that the Century Dictionary was better authority on the question than woman. If the learned Judge will take the place of the poor wife whose husband returns home from the saloon about one o'clock at night heaping abuse upon her, probably he will learn by experience that a woman's definition of what a drunken man is has a great deal more practical sense in it, and far less theory, than the definition given by the Century Dictionary. Whether that ex-alderman was extravagantly exhilarated, "stupefied or frenzied with alcoholic liquors," whether he was guilty of vociferousness inspired by potations, or circuitous perambulation, let the learned Judge with the aid of the Century Dictionary determine; for our part we prefer the plain statement of the wife who opened the door to admit him and receive his abuse at the small hours of the night. It was blindfolded justice that discharged the prisoner.